The Bombay Guardian.

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WEEKLY REVIEW.

—The Rev. J. V. S. Taylor, of the Irish Presbyterian Mission, Borsad and Ahmedabad, is compelled by impaired health to revisit Europe. Few persons have such a large and accurate acquaintance with the languages of India, or are in other respects so well fitted for missionary work, as Mr. Taylor is, and we hope that by the blessing of God he may soon be enabled to return with recruited health.

We understand that the Society for the Propagation of the Gospel, has received an accession to its staff of missionaries in Bombay, in Mr. Williams who lately arrived here, and who will receive ordination on the arrival of the Bishop.

—It seems very hard for people to be 'gay' in the received sense of the word, without stirring up angry passions. Ever and anon the community thrills with the powerful sensation caused by some *contre-temps* at a ball, the theatre, the race course or some similar place of entertainment. There was an Exhibition at Broach the other day; the avowed object was to make the people of the country better acquainted with arts and implements and articles of commerce. But there must needs be a grand Ball in connection with it; and Natives were denied invitations. A wealthy Hebrew whose family came originally from Arabia, came to the Ball and was repelled from the door, and the Managers consequently incurred the severe displeasure of Government. The great and almost unpardonable offence appears to have been that this gentleman was taken for a 'Native' and treated as such. What are the Natives of this country to think when they find that to be classed with themselves is regarded as an indignity for which scarcely any reparation can be made?

—We regret to see a telegraphic announcement of the death of Sir Herbert Edwardes.

Is it impossible that the *Guardian* should ever be printed on a larger sheet? If so, we are content; but we should like to have the experiment made. If the subscribers to the *Guardian* who think it fitted to be useful would exert themselves to get additional subscribers in the next two months, we think it not unlikely that a sheet containing half again as much matter might be substituted for the present one on the first of March.

We understand that the church belonging to the Church Missionary Society, lately erected in Girgaum, will be open for divine service to-morrow. The Rev. T. K. Weatherhead, Secretary of the Society in Bombay, will usually conduct the English services in this Church, the opening of which will meet a want that has been for some time felt among us. It is within easy distance of Malabar Hill and Cumballa, Chowpatti, Tardeo, Grant Road, &c. The Native Church connected with the C. M. S. will also meet in this edifice. It is a handsome building, and creditable to the taste of Mr. Emerson the Architect.

We have been favored with a copy of the "Calendar and Directory for 1869" published at the *Times of India* office. It is got up in the same admirable style which we have so often had to notice in former years; the paper, type and binding are all that one could wish; the information is copious and well classified. The lists of European, Indo-Briton and Portuguese residents of the Bombay Presidency contain about 5,000 names. This number is not much above the number given five years ago. The above does not of course include military men. No pains seem to have been spared to make this Directory complete. The table of insolvencies contains some striking facts. Our friend Premchund Roychund figures there for 300 *lacs* of unsecured liabilities, on which a dividend of ¼ per cent has been declared and a further dividend of ½ per cent is hoped for; for three millions due a trifle more than a thousand pounds realized.—There is a statement of the population of India, according to the latest official returns, giving a total of 192,012,137. The London *Times* has some remarks about the great increase in the population of India, which used to be set down at 150 millions. The rate of increase is greatest among the aboriginal races. We think it reasonable to estimate the increase in the population of India at a million a year. About ¾ of the entire population is under British administration.

Mr. Blaney's pamphlet on the Drainage of Bombay is one that will be read with interest by all who have to do with the conservancy of Bombay, and many others may derive instruction from its statements. Ours is an ambitious age, and delights in gigantic schemes; we have rather a contempt now-a-days for simple methods, and considerable respect for such as involve enormous expenditure. Back Bay should however be a warning to us, and we hope the Justices will not yield to the fallacious suggestion that the most costly scheme is necessarily the best. Sanitary interests are of first importance, and whatever will most effectually promote the health of the city will be found cheapest in the end. But it is not necessary to suppose that the most expensive scheme will best secure the health of the city. Science has no authority to kick common sense out of the door. Mr. Blaney is of opinion that the improved death-rate of Bombay has not been wholly due to the improved conservancy of the city. During the period in which the mortality of Bombay has been unusually low, the mortality in Western India was, he thinks, also low, and the military statistics support this view.

Our columns have more than once contained notices of the Mission established by the Rev. W. Ferguson at Chamba, a small state among the Himalayas, near Cashmeer. The Mission is not connected with any Society at home; it however has 'lacked nothing' during the five years that it has existed. The population is 120,000; the Rajah is favorable to the Mission; about 92 persons have been baptized; there are between 20 and 30 communicants and four Native evangelists; the entire expenditure of the Mission is Rs. 300 a month. The Rev. W. and Mrs. Ferguson (the latter the daughter of the Rev. Dr. Mullens) are assisted in the educational department by Mr. and Mrs. Baker. Our readers may be interested in the following extracts from a recent Report:

"Divine service is held twice every Lord's day at mission head quarters, and all the brethren living near attend most regularly. Those residing at a distance are visited at intervals and taught the word of God more fully—But, as may be imagined, to be without the benefit of the Lord's day services is an incalculable disadvantage.

"The services are conducted in a very primitive way—the Catechetical mode of instruction being frequently followed, and individuals in the congregation encouraged to give expression to their thoughts for the edification of all. In this manner the perfect attention of all present is sustained, and truths repeated and re-repeated, in the every-day language of the people, become well understood, and lodged in the memories of both old and young. In all things, bearing on the christian life and society, strict care is exercised not to engraft on Orientals, notions and customs that have originated among western churches—but to follow as closely as possible the models of the New Testament, and to make it appear to all that therein are found all needed doctrine, and rules of discipline—every-thing, in short, necessary for life and godliness.

"It is a fact that from the first the increase of the church has almost entirely been through the influence of the consistent and zealous church members. Earnest endeavour is therefore made that each christian may in himself be as much as possible a centre of light, an effectual, though it may be, a silent preacher. Thus every description of missionary work is regarded as tending towards and directly helping on the increase of the kingdom of Christ.

"The four native brethren, above named evangelists, whilst they continue to prosecute their education as they can find leisure, go forth daily, bearing the message of love and mercy, sometimes all together, sometimes two and two, morning and evening, but also at times spending the whole day out among remoter villages and hamlets, and sometimes for several days, and even weeks occasionally; carrying with them nothing but their Bibles and their blanket, everywhere being received warmly by the people who readily give them a meal when they require it. In some instances they have been offered money on the occasion of their first visit to some remote part, the people thus placing them on the list of their Gurus (Teachers) and declaring they never before heard such doctrine.

"The Superintendent regards the Evangelistic as his proper work and, as often as possible,

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goes forth to talk to the heathen, either alone or with some of the Native brethren whose labors he tries to guide and direct into the likeliest channels of highest usefulness.

"Bazar discussions and what in the ordinary sense of the word might be called sermons are particularly avoided. The shade, sacred trees with resting places beneath, which are to be found all over the country, are the favorite resorts of the Evangelists. In these places a little group of quiet hearers can always be assembled. Reading, chiefly talking, occasionally singing, and sometimes brief prayer, give an idea of the manner of working. This quiet, *seated*, and comparatively retired method comports exactly with the Native idea of a religious teacher. But let it not be inferred from this description that the "Gospel Trumpet" is never sounded—for that it is, and loudly too—as fitting occasion requires. "On the last the great day of the feast Jesus *stood* and *cried*, saying, if any man thirst let him come unto me and drink."

Mr. Ferguson is now on a visit to Bombay and will probably take some public opportunity to commend his work to the attention and prayers of Christians.

We have much pleasure in printing the following report of remarks made by the Rev. Wm. Brown Keer, Harbour Chaplain, S. P. G., at the recent anniversary meeting of the Society for the Propagation of the Gospel. Mr. Keer said:

It was then a year ago since they had on the afternoon of last year's meeting taken leave with earnest wishes and prayers, of Commodore Heath and the illustrious Commander-in-Chief of the Abyssinian Expedition. In that expedition upwards of 200 ships had left this port, and 688 arrivals had taken place in Annesley Bay and without a single accident,—a fact almost unparalleled in history, and one that ought to call forth devout gratitude to Almighty God. That expedition had brought an unusual number of seamen to this port, and owing to the men refusing to go to Abyssinia without an advanced rate of wages, a very large number had been committed to prison, or discharged to become chargeable to the public or to gravitate down to the lowest loaferism. A larger number than usual have been the victims of intoxication, as many as six accounts of cases of death were cut from the papers in one week in which the verdicts were died "from excessive drinking" or some variation of these words. One bar for the sale of intoxicating drinks had been suppressed near the shipping office, and with it much riot and drunkenness; others he believed existed in the town even worse and it might be well to try what legislation can do be lessen the terrible evils of strong drink. Men it was often said could not be made sober by acts of Parliament, yet when the magnitude of the evils of intemperance are considered one may well be pardoned for trying to do the utmost to apply a remedy in this as well as in every other direction Among the agencies for improving the seamen's condition the speaker remarked that we also need the cooperation of their commanders. "This" said he "is strongly urged in a recent pamphlet published at Calcutta by one of themselves, Captain Liston; and by Captain Toynbee and others. Not but that there are men who like Captain Toynbee and his excellent wife take a lively interest in the welfare of their men, encouraging them to attend public worship, holding religious services, bible classes, and similar religious and moral agencies among them; such men and women we have had and still have in this port. But they need to be multiplied; they are far too few. And the distance between the saloon and forecastle, or between the master and the men is far too great; and after long and painful experience I am led to believe it is in many cases practically greater than that which exists between the most widely separated castes of India. Commanders have often been heard to boast that they do not know their men and have never even spoken to them. No orders pass between them except through the intervention of the mates and officers, and no effort is made for promoting their welfare. Hence there is too often an entire absence of mutual sympathy and good will, and consequently as soon as any additional difficulty arises the men are only too ready and glad to break their irksome engagements. Whereas in ships where an interest was taken in the welfare of the men and an advance of wages procured for them, few if any refused to proceed on the late expedition. Help from friends ashore was also needed, and had been most kindly afforded during the past year in the supply of parcels of books, periodicals and newspapers by which those intellectual enjoyments are provided which do so much to draw the mind from grosser pleasures." In pressing the duties of the employers of labour towards those employed, the speaker remarked that "It had often been said that property had its *duties* as well as its rights, and one of these was the duty of providing for the moral welfare of the emyloyed. The eloquent Dr. Chalmers had well said that "An affection for riches beyond what Christianity prescribes is not essential to any extension of commerce that is at all valuable or legitimate, and in opposition to the maxim that the spirit of enterprise is the soul of commercial prosperity do we hold, that it is the excess of this spirit beyond the moderation of the new Testament, which pressing on the natural boundaries of trade, is sure at length to visit every country where it operates, with the recoil of all those calamities which in the shape of beggared capitalists, unemployed operatives, and dreary intervals of bankruptcy and alarm are observed to follow a season of overdone speculation." The painful experience of this city during the past three years affords a striking comment on the talented professor's words. While, however all readily acknowledge the rights and privileges of property how few recognize its duties, by systematic benevolence. Grateful as I trust we are to those who have so liberally supported this society as well as many other benevolent agencies during the past year, I cannot suppress the thought that those contributors ought to be much more numerous, and it is to be hoped that as Bombay recovers from the Commercial depression under which she has of late suffered so much, such supporters will be greatly increased, and Christian liberality among us may be greatly extended. I cannot, however, join in the wholesale denunciation of our merchant princes as Mammon Worshipers' with which the Lombard Street Bankers at home were lately visited. Only a few yards from the Church where they were so unsparingly and injudiciously denounced, the largest sums are, as I happen to know from past experience, annually contributed for the support of the poor and famine stricken, for ragged schools, Mission Churches and every kindred form of Christian benevolence at home and abroad. But such assistance is bestowed thoughtfully, and I believe from my own experience in this city during the past three years, it is so here. Let the intelligent Christian Merchants or amassers of wealth be canvassed for subscriptions to aid some specious form of Christianity by which the Bible, God's Holy Word is lowered to the level of mere poetic or polite literature and is looked upon as one among many other good books for the edification and instruction or amusement of mankind, or let the doctrines of our holy religion be diluted and explained away by a negative theology until man's sinfulness, the Father's sovereignty and love, and the Divinity of the only Saviour, and of the Eternal Spirit are lost sight of, and a polite but firm refusal will be all but universally accorded to any such dangerous agencies. Or let attempts be systematically made to enslave the mind of man to tradition and authority other than conscience rectified and directed by God's Holy Word; let efforts be made however zealously and even sincerely to reintroduce priest craft and an effete because once fearfully abused symbolism; over which however beautiful it may be, in consequence of that abuse the word *nehushtan*, a thing of brass, is as far as the English Church is concerned, for ever written, and at the best a courteous refusal will be accorded. The great body of English Christian merchants will never I believe be parties to re-enslave the minds of English Christians to those degrading forms and superstitions from which they were happily by God's blessing emancipated three centuries ago. Let them however be assured that efforts are being judiciously and honestly made to set forth Christ and him crucified for the salvation of man from sin, degradation and death eternal; in accordance with the simple plain and scriptural principles of our reformed church, and their sympathy and aid are rarely if ever withheld. Hence, wherever the agents of this society, which like our church stands aloof from party, are characterized as I trust they ever will be by earnest endeavours to make known the 'faithful saying and worthy of all acceptation that Christ Jesus came into the world to save sinners', without explaining away or deviating from our articles, homilies and liturgy, human support and the divine blessing may be confidently expected to uphold, accompany and crown such agencies."

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SATURDAY, JANUARY 9, 1869.

THE EDINBURGH REVIEW ON MR. DARWIN

The *Edinburgh Review* for October contains a notice of Mr. Darwin's most recent work, "The Variation of Animals and Plants under Domestication." The article is an interesting one but has not, we think, been written with that care and conscientiousness that one might expect. For instance, the writer says: "Modern discoveries in France, Germany and Britain have shown that man existed on the earth at an epoch enormously removed from the very dawn of history." Now we have been on the look out for the reports of modern discovery, and do not tihnk that we have missed any important evidence bearing on this subject; and we have a profound conviction that modern discoveries have signally failed to show that man existed at an epoch enormously removed from the dawn of history. Two things have to be proved. First, that man was the contemporary of the animals whose bones have been found along with his; Second that these animals lived at that enormously early period that is spoken of. Neither of these points has been proved, we believe.

The reviewer quotes with approbation M. Lartet as acutely arguing that "the presence of the spongy bones, such as vertebræ and the like, that are invariably eaten by our dogs, in the refuse heaps left behind them in the caves of the Dordogne and Vezere, is direct proof that the hunters of reindeer living at that time in the country were not acquainted with the dog." We cannot say that we see much to admire in this logic. Dogs, when they cannot get any thing better will eat vertebræ; vertebræ supposed to be of a certain antiquity are found in certain caves, the haunts of wild beasts; ergo, there were no dogs in the country at that time. We should have thought that some important links were missing from the argument. In instance, proof that dogs eat *all* the spungy bones in the country, so that no such bones can be found where dogs have been; and proof that dogs are in the habit of frequenting the haunts of wild beasts.

Mr. Darwin, in this new book, dwells upon the influence which careful breeding sometimes has in producing new varieties of plants and animals. From this humble starting point to the desired future in which he shall be able to show that all species and genera of animals have been derived from a single original, is such a stupendous distance that the life-time of Methusaleh would give but a mere driblet of the time needed to work out this demonstration.

One of the observations of Mr. Darwin which the reviewer commends for its sagacity, is that the horse must aboriginally have inhabited countries annually covered with snow, for he long retains the instinct of scraping it away to get at the herbage beneath. In order words, Mr. Darwin accounts for the fact that horses sometimes paw the ground, by the hypothesis that their progenitics in some remote antiquity inhabited cold

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climates and got into such a habit of scraping the ground to get at the herbage, that these descendents, even in the torrid zone, have never been able *to shake it off*. But this is not all the information Mr. Darwin derives from this little fact; 'the ancestors whence our domestic cattle are derived, must have dwelt in a warm or temperate climate, because *they do not possess* the instinct of scraping away the snow to get at the herbage beneath.' And is this the sort of reasoning which won for Mr. Darwin the highly eulogistic remarks of the President of the British Association? In wintry lands there is generally very little that is green covered by the snow, and we fancy that a truer instinct would lead horses in a state of nature to go southward for their pasture. But the striking point is this, that horses, in all countries and climates, have not in the course of many thousand years been able to shake off a habit acquired by their progenitors in frigid zones, and yet not only horses but all other animals have been able to shake off all resemblance in form and feature and habit to their ancestors! For the horse, according to Mr. Darwin's hypothesis, is the product of some other animal and traces his pedigree to creatures as different from himself as birds are from fishes. Man must have shaken off a good deal, if he is descended from the ape.

By special breeding, by copulating animals that differ from each other, new varieties (within definite limits) can be obtained. But this supposes that we first have the varied species. These are the *sine qua non* in such experiments. Now how, in the name of common sense, we would like to ask, is such a fact going to help a man who is bound to account for the existence of diverse species. We want something to show how the many came from the one, not how the one comes from the many.

If we deny (says the reviewer) that change of conditions operating on the latent power of adaptation is a cause adequate to the making of new groups of animals, we must fall back upon the theory that the latter have been created from time to time in harmony with the external condition of things from the very beginning of things. We believe that this last is the correct statement of the matter. Nor do we see that there is any difficulty in accounting for the extinction of old forms of life. As there is a definite period assigned to the individual so it may will be that there is a definite period assigned to the duration of the species, nor is it necessary to call in the aid of cataclysms to account for their extinction.

CHRIST'S VERITIES,

OR

THE "VERILY VERILY"S OF THE GOSPEL.—VII.

"VERILY, VERILY, *I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he who cometh down from heaven, and giveth life unto the world.*"—John VI. 32-33.

The children of Israel had the singular privilege of gathering and eating daily food which had been miraculously supplied. There is a greater and more interesting display of the perfections of God in the elaborate processes by which he ordinarily supplies man with food. What can be more marvellous, more improbable we might say, than that seeds thrown away over the ground and left to be covered by the earth, should die and get new life, and extract food from the surrounding soil and get strength to lift themselves into day light, and there enter into intimate relations with the sun, moon and stars, with light and heat, darkness and cold, with the distant seas through the clouds, with rain and dew, and go through many magical transformations, and finally, having been dealt with by mans's skill and force, by the sickle, the flail, the mill, the kneading trough, the oven, should become fitted for the palate, the digestive powers, the innumerable physiological necessities of man. When the bread is laid upon your table it is as though all the ministries of nature, the powers of the universe, clapped their hands and exclaimed. We have schemed and consulted and watched and toiled and fought and suffered and have won for you this fruit of our co-operation and devotion; and now we go to bring you forward that which is behind. But man, the blindest of the blind, the deafest of the deaf, hears not a word of all this, gives not a thought to the wonderful series of transformations that culminated in the loaf; with indifference, perhaps with contempt, with vexation, and a sense of injustice, he eats it and lets it give him life. Life? well, what he calls life; his physical powers are recruited. Nature with groans and with a downcast countenance retraces her steps, wondering how long her pains will be thrown away upon this sinner, this rebel. This which we have called a greater and more interesting display of the perfections of God, is so to one who knows and loves God and is led by the Spirit of God; but to the carnal, to men under the influence of their fleshly and depraved nature, the immediate and miraculous production of anything, speaks a thousand fold more strongly of the presence and power of God. In the recovery of a lost world, nature is impotent; she could not keep from falling, much less can she recover; she could not defend from blindness, much less can she restore the sight.

The words above, stamped with Christ's verily, verily, signify this: Moses gave you bread from heaven, in a sense, an inferior sense; but it did not give you life, did not enable you to live for ever, did not take away the evil of your nature; your fathers (whom you resemble) left their carcases in the wilderness; my Father giveth you, in me, the true bread from heaven, the bread of God, which giveth life unto the world. And all that Moses gave to you, all whereby you were made to differ from other nations, the words, the commandments which he brought to you from Mount Sinai, the Mosaic institutions, circumcision, the temple, the altar, the ceremonial and moral law, have these given you life? They are and have been 'a ministration of condemnation,' bringing out the evidence of your deep depravity, your utter inability to serve God acceptably, your absolute need of an atoning Messiah. In the Scriptures you think you have eternal life; but it is only as they testify of me that they point you out the way of life; and this way you will not pursue; you will not come unto me that you might have life. I am the bread of life, the bread which giveth true life; he that cometh to me shall never hunger; and he that believeth on me shall never thrist.

Man knows not the life from whence he has fallen, and is therefore incapable of knowing the greatness of his fall. This is the radical cause of his inability to understand the word of God. The same incompetency to understand which was manifested by the Jews of Capernaum in connection with this discourse of Christ, is common to men who read the Bible with unchanged hearts. The life from which man has fallen and to which Christ would restore him, is a life of intimate union and fellowship with God, a life of the most perfect amity between the creature and the Creator, between the believer and his Redeemer, in which all the resources of the Godhead wait perpetually upon the needs of the reconciled sinner. Man knows himself in his relations to the world; knows himself as a physical, moral, intellectual being; and does not dream that there is a life far above all this, a spiritual life with God, a heavenly life. The Jews tried to interpret Christ's words by the only experiences they had, the experiences of the lower life, and could make nothing of them. If only they had deeply felt this inability, and attributed the darkness not to his words but to their own thoughts, they would have come to Him and partaken of the life from heaven.

These Jews wished to attach themselves to Christ in such a sense that he should ever be ready to exert his miraculous power in their behalf, and they would thus be secured against hunger and thirst all their days, and be as well off as the rich man who said to his soul, soul, take thine ease; eat, drink and be merry, thou hast much goods laid up for many days. We have but to carry over this idea into the higher life, and we see what Christ means by engaging to secure the believer against hunger and thirst. He does not take away the appetite; but he satisfies it and shows us that he always will satisfy it, and that his own inexhaustible fulness is ours; of his wisdom and knowledge, of his grace and advocacy, of his strength and guidance, of his holiness and truth we may always avail ourselves without stint. He himself is our bread of life. The Giver gives himself. All things are yours; for Christ is yours, and ye are Christ's, and Christ is God's.

NOTES FROM AN INTERLEAVED BIBLE.

PSALM LXXIII. 1. Good to those who will not abuse his goodness.

2-7. The prayers in the Psalms show what the Psalmist wished the course of Providence to be towards the wicked, and what justice seemed to demand that it should be. He naturally was staggered when he saw a very different course taken; when temporal bounties were showered on evil-doers and tribulation was the lot of the good. As the wicked constitute the great majority, a strictly punitive Providence would make this earth a hell, and even the good would find their lot much harder. But when God gave free-will to man, he virtually secured to him all that suspension of judgment which was necessary for the exercise of his free-will.

10. His people: the companions of the wicked. Wrung out: rather, are drained by them. The picture is of a banquet.

13, 14. The Lord's reply to all this is, Wait.—The option given us is not between godliness and gain, and wickedness and gain; but between godliness with utmost loss, and sin with utmost gain; thus only is our regard for the right fully tested.

22. A beast: without foresight or faith; seeing only the outside of things.

23. There is everything in this 'nevertheless.'

24. Thou shalt guide me. This is easy to say when the path has a pleasant look. The value of the Psalmist's decision is in this, that he knew something of the humiliations and sacrifices to be found in God's path. He knew how to say and to keep saying 'afterward.' This is still the Church's watchward of faith.

25. None upon the earth that I desire besides thee: it is just the proof of this that God seeketh, and that our trials are intended to make manifest.

—The presence of God is satisfying when there is the faith needed. Do we so know God, is Christ so manifest that his presence in the privation of all else—satisfies? This is the faith which overcometh the world in the best sense; how few have it: how few even seek it.

26. If God is my portion I am his.—Strength Heb. rock of my heart. Upon this rock (God the strength of our heart) Christ builds his Church. Faith removes the sinner's confidence from his own heart to God.

LXXIV. 5. The connection of art with religion does not necessarily secure purity of heart to the artist. Men seek their own fame when they seem to be aiming solely at the beautifying of 'God's house.' But where is the house that ye build unto me? The loftier our views of God become, the less we shall think it possible to honor him with sculpture, painting, architecture and music. Let the architect and painter give their own hearts to God, be the temple of God through the Holy Spirit dwelling in them, then shall *all* their works glorify him.

9-12. When signs are withheld believers call to mind those of other days.

16. Night is a preparation for day. The night also is thine; the night of desolation, national or individual, is made conducive to God's redeeming work. The felt privation of the light of God's countenance leads the Christian faithfully to scrutinize the steps that brought him where he is, and to discover the errors committed, the slights offered to the Spirit of God, the neglect of the word and of prayer, the abuse of liberty, the unthirstingness, &c., so that when the day-star arises in his heart, he knows what he has to guard against.

17. God gave the earth just that inclination of its axis which was necessary to cause the succession of seasons. Some planets are without this.

19. Harmless as doves.

Correspondence.

To the Editor of the "Bombay Guardian."

SIR,—The paragraph in your paper, quoted in the *Times of India* of 30th December, relative to the Indian Army and the Staff Corps is in every respect true; witness a regiment of Native Infantry at "Sattara." There are five or six officers doing absolutely nothing and drawing Staff Pay for it, about fifty Sepoys, and being a Civil Station there is no necessity for any. There is also a Station Staff and no correspondence, the European detachment making up their own returns. This little arrangement needs only to be known to be appreciated; the whole thing is simply "Bosh."

Your's truly,

M. N.

Epitome of News.

SATURDAY, JANUARY 2, 1869.

—*Bombay Gazette*: Affairs coutinnue quiet at Muscat, though Azan-bin-Ghees is enforcing his supremacy with no mild hand, and the people do not seem to acquire any love for his rule. Syud Salim was at Bunder Abbas when the *Mahratta* left, and it was expected that he would make an early attempt to regain his throne, it being reported that he had some three or four thousand followers ready for an attack on Muscat.

—"About six years ago," observes the *Quebec Mercury*, "Mr. Amos Broughton died at Wayne County, and was buried there. A few days ago the family of the deceased resolved to bring the remains of the father from Wayne County, and have them deposited in a cemetery near their present residence. In furtherance of this purpose the grave was opened and the coffin exposed, but all ordinary efforts to lift it from its position proved ineffectual. The coffin lid was therefore removed when it was found that the body was in the most perfect state of petrifaction. It was covered with a dry mould, which, when removed, revealed a surface almost as white and pure as marble. The body showed not the least particle of decay. Every feature and lineament was perfectly preserved, and when placed upright it presented the appearence of a finely-chiselled statue. When Mr. Broughton died he weighed about two hundred pounds, while the remains had increased in weight by petrifaction to eight hundred pounds."

The thing that we cannot understand is how the 600 pounds of silica or whatever it was got into the coffin and was driven into the pores of the body. It is not stated that there was any water present. Were any miscroscopic animalcula concerned in it?

—Dr. Chauveau has ascertained by experiment that consumption may be communicated through the digestive organs, and that consequently meat derived from diseased animals is exceedingly dangerous food.

—*Madras Mail*: "It is said that the Madras Government have under consideration the scheme lately brought forward by a Pondicherry gentleman of running a traction engine on the road from that town to Madras; at an average rate of ten miles an hour.

MONDAY,—JANUARY 4.

—*Times of India*: We are glad to learn, by a telegram received from London, that all litigation in connexion with the Commercial Bank has ceased. The principal creditors in London have agreed to accept a compromise of seventeen shillings in the pound. Formal meetings of the shareholders and creditors are to be held in London some time in January, and in Bombay the first week in February.

—*Overland Mail*, Dec. 11th: An insurrection broke out at Cadiz and Port Saint Maria on December 4 and 5. The Republicans armed themselves, formed barricades, and resisted the attempts made to disperse them.

Berryer's funeral took place at Angerville, near Orleans, on December 6, and was attended by a deputation from the English Bar.

The Queen will go to Osborne on December 16, and the Prince of Wales is expected to visit the King of Sweden about the same time.

A Roumanian Railway Loan has been entirely subscribed at Berlin. Some of the applications, it is reported, will have to submit to a reduction, M. von Bismark's excepted.

Turkey is on the point of declaring war on Greece. Altogether the state of Europe is highly explosive. All is serene at Berlin. At Paris the horizon has some dark points. The Stock Exchange has been agitated with rumours.

Mount Etna is again in full eruption.

There have been heavy gales and great losses of shipping about Dec. 5, 6 and 7. *Hibernia* steamer totally lost.

Among the deaths recorded this week are those of Lady Rokeby, Lady Sleigh, Major General Sir W. J. Ridley, Field Marshal Sir H. D. Ross, and Colonel Munro Fergusson.

The Bishop of London has prohibited further services on the part of the Rev. J. L Lyne (Father Ignatius) at the Church of St. Edmund the King, Lombard-street. In a letter his lordship has addressed to the rector of the parish, he says:—"A lady with whom you are acquainted has placed in my hands a letter which Mr. Lyne acknowledges to be his, in which that gentleman states that he proposes to excommunicate her daughter and publish the sentence in the newspapers. He states that her daughter had 'broken a solemn vow of obedience to him 'received and taken in the name of the Most Holy Trinity.' I consider this letter to show that I cannot with any propriety allow Mr Lyne any longer to officiate in your church as he has hitherto done for some time past with my knowledge and allowance, though without any licence."

Captain Christie of the *Euphrosyne* reports: At midnight of November 8 and 9, in about lat. 16 40 S., long. 4 W., the sky suddenly became overcast with dense black-looking clouds, and in all directions was heard a noise like distant cannonading while the sea was very confused. The compass vibrated very much, and almost lost its polarity. Several large meteors shot out from the heavens, and the fish jumped out of the sea, and struck against the sides of the vessel, which trembled so that the rumbling could be distinctly felt as well as heard. The volcanic action of the sea continued during the night until sunrise, when the weather became clear and settled. It is Captain Christie's belief, from the manner in which the vessel trembled, that she was passing over some dreadful submarine convulsion.

The *Record* has authority to state that the Duke of Buckingham has recommended the Rev. Thomas Goodwin Hatchard, rector of St. Nicholas, Guildford, and rural dean, to be the Bishop of Mauritius, and that Her Majesty the Queen has graciously sanctioned his grace's well-advised recommendation.

All the telegrams received here from Cadiz, announcing that the insurgents had surrendered, were erroneous; on the contrary, the rioters, well paid and armed, took possession of the park of artillery the first day of their rising, and they now occupy important positions in the town. The squadron is prevented from bombarding the insurgent position in consequence of the latter's vicinity to the hospital, which is full of patients. General Caballero de Roda takes to-day the command of considerable forces in order to make a vigorous attack against Cadiz. Great political excitement prevails at Malaga, Xeres, and several other towns of the Peninsula, though none but Cadiz has yet raised the standard of revolt. It is reported in some quarters that the insurrection is incited everywhere by the Republican party, who are exasperated at the prospect of the monarchical from of government proving triumphant; while by others it is declared that the movement is the work of the reactionists.

Excepting at Cadiz, public order has nowhere been disturbed.

The details received here of the late engagements at Cadiz are of a very distressing character, the fighting, which was commenced by the people, having been of a most desperate and sanguinary description. Fourteen artillerymen, who were charged with the distribution of a proclamation issued by the governor were killed by the populace. The Artillery Corps have suffered many losses.

The Chr. knowledge Society some time ago voted £2000 for the furtherance of the Bishop of Capetown's proceedings. This grant was pronounced illegal. A meeting was held Dec. 8 when the standing committee recommended that 2,000*l.* be granted for the promotion of Christian Knowledge in Natal, the expenditure to be under the control of the committee.. The Rev. W. G. Humphry moved his resolution, and Mr. E. A. Fitzroy, who moved the resolution which has been pronounced illegal, moved as an amendment that the Bishops of Capetown and Grahamstown should have the spending of the money. Archdeacon Denison seconded this, and on the vote being taken it was lost by 765 to 674 The ruling of the chairman, the Archbishop of York, was disputed, and a stormy scene followed. The Archbishop had to threaten to leave the chair, but ultimately Mr. Humphry's notion was admitted to be carried by a considerable majority. The result of this decision is that the Society is cleared from the imputation of subsidizing a movement in opposition to the Church of England.

The Cabinet Ministers selected by Mr. Gladstone are these—

Mr. Gladstone.....	First Lord of the Treasury.
Lord Hatherly.....	Lord Chancellor.
Lord de Grey and Ripon.	Lord President.
Lord Kimberley.....	Lord Privy Seal.
Mr. Lowe.....	Chancellor of the Exchequer.
Mr. Bruce.....	Home Secretary.
Lord Clarendon.....	Foreign Secretary.
Lord Granville	Colonial Secretary.
Mr Cardwell	War Secretary.
Duke of Argyll	Indian Secretary.
Mr Chichester Fortescue	Irish Secretary.
Mr. Childers	First Lord of the Admiralty.
Mr. Bright.....	Board of Trade.
Lord Hartington	Postmaster General.
Mr. Goschen	Poor Law Board.

—*Bombay Gazette*; London, 11th Dec: "It being known that Sir Bartle Frere would be the first witness called on Tuesday, the room where the Commissioners sit was on that day inconveniently crowded, several ladies being among the audience. Sir Bartle came in a few minutes before the Commissioners, and sat down quietly on one of the chairs placed for the use of the general public. He looked very ill and careworn; and, when the Commissioners had taken their seats and he had been sworn as a witness he spoke for some time so nervously, and gave his answers in so low a tone across the table to Sir Charles Jackson, that as the chair set apart for witnesses is placed with its back to the audience, it was at first difficult to make out what he said. He soon, however, recovered his self-possession, and during the rest of his examination the evidence he gave in vindication of himself on most of the points as to which his conduct as Governor of Bombay had been called in question was very much in the form of a carefully studied and well-written narrative, which he related to the Commissioners with all that patient persistence of

purpose, suavity of manner, and occasional prolixity of speech, for which Sir Bartle Frere has always been remarkable. Sir Charles Jackson treated this distinguished witness with the utmost delicacy and respect, and allowed him to tell his story very much in his own way. He almost laughed outright, however, when on Thursday morning (there having been on Tuesday some question about the production of privileged communications) he saw Sir Bartle fortified with an enormous chest (such as emigrants take on a four months' voyage to Australia) filled with your ex-Governor's confidential correspondence and private diaries and books of memoranda."

—The convict Meer Hajee was executed at Delhi last Tuesday morning at 8 o'clock in front of the Lahore gate of the city, facing the appartments which were the scene of the murders [of Captain Douglas and others in 1857] for which he suffered death.

—M. Berryer adressed a letter from his death bed to the Duc de Chambord, in which he called him his king, and regretted that he had not witnessed his restoration.

—*Friend of India*: "We are struck by the very serious reduction in the strength of the British Army in India. Steadily it has fallen in the eight years from the mutiny figure of nearly ninety-eight thousand to bellow fifty-seven thousand. This last figure was temporarily affected by the Abyssinian Expedition, but the fall affords matter for grave reflection, Whether we look at sickness or mortality, Bengal is the worst of the three old Presidencies, having an average of 68 daily sick and 28-91 deaths per thousand against 60-6 and 21 6 in Bombay and 63-7 and 19-7 in Madras respectively."

—The same: "Very few persons in India, and still fewer in England are aware of the number, wealth, influence, territorial possessions and administrative powers of the great princes and nobles of our Eastern Empire Hardly one thinker or writer on Indian subjects realises in imagination, the vast area of rich country and the millions of various peoples, all Her Majesty's subjects, entrusted to these nobles. And no one has ever yet drawn attention to the fact, that the whole of *these princes*, with very few exceptions, are as new in origin as our own power in the East, while those who trace back a lordly ancestry to dynasties of the Sun and the Moon have been preserved from extinction solely by our arms.

"When the mutiny swept away the last relics of the Emperor of Delhi, and with them his succesful foe the East India Company, the princes of India, new and old, found themselves brought face to face with their Sovereign Queen Victoria. Neither they nor we at first realised all that the change involved. Dimly groping after a definition of his new position, the late Maharajah of Putiala sought for the recognition of himself and his house as an Indian noble of the English Empire. Above all rewards for his great services to the Empire in those days he demanded perpetuity for his house and honours. Sir John Lawrence, just made Lieutenant Governor of the Punjab, worked out the Chief's idea into a recognition of the right of adoption on the failure of natural heirs. Lord Canning, an aristocrat by nature, seized the idea thus conceived by Putiala and elaborated by the most democratic statesman India has ever seen; and after a reference to Her Majesty's Government, it took complete form as a law of the new Empire. Lord Canning wrote that famous despatch dated the 30th April 1860, in which he decreed what Hindoo law had never absolutely ordained—that adoption to a *raj* should always be recognized by the Paramount Power, subject to the two conditions of loyalty to the Crown and fidelity to all engagements with the British Government"

The *Friend* then gives a list of 153 princes who have received the patent of nobility, ruling over 596.700 square miles of territory and 48 millions of people. 12 of them have a revenue of £6.500.000.

"And the peculiarity of all them is that those who belong to old families, as in Rajpootana, we alone saved from extinction; and that the rest are as new to India as ourselves while their rule is felt to be in many cases as foreign as ours and *much more oppressive*. Whether Mussulman *like the Nizam and Bhopal*, or Mahratta like *Sindia, Holkar and the Guikwar*, they merely scrambled with ourselves for the *debris* left by the House of Timour; and in proportion as, like the Nizam, they clung to us was their present position secured."

—There are 25 steamers on the Amoor.

—*Englishman*: "At the conclusion of the Sabbath Schools fete at Barrackpore, on Saturday the 26th Dec., a rather singular accident, but which was fortunately unattended by any serious consequences, occured. To add to the amusements of the afternoon, Sir John Lawrence had kindly directed some of the commissariat elephants to be brought into the park for the purpose of giving the children a ride. When the children were about to return to the railway, some of the teachers and children remained on the elephants for the sake of enjoying a ride to the station, but as soon as the band commenced playing, one of the elephants rushed off at full speed to a small but deep tank near the park superintendent's lodge, and at once plunged in. Fortunately, the occupants of the howdah retained their seats, but one young lady, who was seated on the back of the elephant, slipped into the water. She had the presence of mind to catch hold of one of the ropes of the howdah, and as the elephant swam across was towed behind. Just before reaching the opposite bank, however, she fainted, and would have been in considerable danger, if a young man, who, on seeing the occurrence, had at once plunged into the water and followed the elephant across, had not succeeded in taking hold of her and pushing her to land. As it was she only sustained a severe fright and a ducking; and Mr. Cockburn, the park superintendent, having provided all the unfortunates with dry clothes, sent them off safe to the railway. As soon as Sir John Lawrence heard of the accident he sent to make enquiries, and to ascertain if any assistance was required."

—San Francisco paper. "We have seen a model of what is probably "the coming" ship of this age. It is to be of the same size as the *Great Eastern*, except that instead of 28 feet it will draw only 18 feet, and if will carry proportionally less tonnage. It is designed to carry four times as many passengers as any present style of ship and to substitute for bunks Christian beds: it will also give four times the space to a state-room. The present mode of bunking passengers is unworthy of the age. Sea-sickness if preventible by construction, should be rendered obsolete. This desideratum is attained in Thomas Silver's coming ship; it is secured by the proportions of the ship, and by there being 30 feet less of the hull out of water than in the *Great Eastern*; but the motion is rendered almost imperceptible by a new device. The state-roons, instead of being at the outside limits of the vessel, are admidships; that is, along the centre line of the ship where the roll is scarcely perceptible. The saloon is to be 500 ft. long, and clear of obstruction. It is not for dining. Instead of a public table there are to be two competing restaurants at the extremities adjoining the saloons. The ship will sell passage only; the board being payable as meals are ordered. It is contemplated to carry second class passengers and third-class in the same way. The present first-class bunks will be for third-class berths."

TUESDAY,—January 5.

—*Times of India*: "Contrasted with the 1,095 schools and the 70,636 pupils of the last year of Mr. Howard's administration, the Report on Public Instruction in this Presidency for 1867-8, shows an advance of 1,000 schools and 64,525 pupils, an advance of almost 100 per cent., during Sir A Grant's three years' administration; while the advance in annual expenditure during the same three years has been from Rs 12,04,022 to Rs 16,70,737; or 38 per cent. This comparison is decidedly creditable, and would have been still more so, but for the unaccountable increase in cost of superivision during the third and last year. The increase of pupils has been mainly in lower class or vernacular schools, just where it was most required; though the efficiency of the High Schools and Colleges is sufficiently attested by the large number who matriculated and passed in the University examinations for degrees."

—The Municipal Brick-works at Panwell are turning out 43,000 bricks a day.

—A home paper says: "In St. Clement's Church, Cambridge, high mass was performed for the repose of the late Primate; in other words, a full celebration of the Communion Service with the special intention of procuring the repose of good Dr. Longley's soul; and the Bishop of Ely is said to have replied to these who complained of this remarkable Romanising fete—Mr. Nichols, the churchwarden of St. Clement's, Cambridge, and others—that the system of introducing doubtful doctrines into our Church by the use of unauthorised hymns and anthems, is not to be justified on any principle of loyalty and honesty; but he adds, "You are probably aware that a decision of the Court of Arches has been given to the effect that prayers for the dead have not been forbidden by the Church of England."

WEDESDAY,—January 6.

—The convocation for conferring degrees in connection with the University is to take place on the afternoon of the 12th inst.

—*Bombay Gazette*; Paris: "The modern revival of "panniers" (as the exaggerated "bustles" of the seventeenth century were denominated, from being made originally of osiers) has already converted the women of this region into an excellent imitation of hens; the effect being heightened by the fashionable gathering of the top of the back breadths of the dress so as to make them hang in a vast puff across the middle of the back and just below the waist. Where the back breadths of the gown are not thus puckered into a bunch, they are cut very long and looped up into the desired hen-shape by buttons. As walking-costumes are now worn exceedingly short, as crinolines have been discarded by the "high flyers," as the prevailing headdress bears a strong resemblance to the tuft of a cockatoo, and as the Grecian bend is now considered "the thing," the general appearance of our lady population is comically suggestive of a flock of ostriches scudding along with their tails in the air."

THURSDAY,—January 7.

—The *Bombay Gazette* announces the death of Mr. Cullianjee Sewjee: "He did extensive contract business in connection with the Persian War, the Abyssinian Expedition, Back Bay Reclamation, Panwell Ferry, G. I. P. Railway, &c. He leaves behind him an adopted son, having had none of his own. and a princely fortune. He had been ailing for some time from general debility, and a few hours before his death he summoned his nearest relations and friends, and in their presence devised the munificent sum of five lacs of rupees for charitable institutions and purposes."

—*Pioneer*: "All the Political Officers who have been consulted are in favour of the introduction of the proposed Bill to provide against European Vagrancy."

—Mr. W. Fauxhall had a daughter aged 14 whom Mr. P. M. Rozario wished to marry. The father was unwilling, and informed Father Ciampi of his opposition. Nevertheless Father Ciampi married them at the Calbadevi Chapel. Mr. Fauxhall has brought a charge of kidnapping against Rozario and of abetment against the priest.

—The Government of India have addressed that of the N. W. Provinces as follows: While the Governor General in Council entirely approves of the intention to raise, from private sources of charity, as large a sum as may be possible, he considers it necessary that the Government should distinctly recognize its own full liability for the support of the really helpless. The assistance afforded by Government as a contribution on the part of the State should not, therefore, be limited to an equivalent of the sums raised from private sources. District Officers should be desired, without respect to the sums contributed by private charity, to make such advances for food as may be necessary to support life in those who are unable to work.

FRIDAY,—January 8.

—Lord Mayo left Madras for Calcutta on the 7th.

—The deaths last week were 309. By cholera, 41.

—We are glad to see that Mr. Showell has fined one of the Gosavis who make such shameful exposure of their persons in our streets.

—Another Native has been fined for selling obscene books

—The President of the United States, in his Message (which the Senate refused to hear read,) 'calls the attention of Congress to the continued disorganization of the country under the various laws on the subject of reconstruction, which after three years' trial have failed and proved pernicious in their results.' He adds—

"Three States are denied representation in Congress, contrary to the explicit terms of the Constitution. The attempt to place the white population of the South under the domination of

negroes has impaired the kindly relations previously existing, and prevented the successful co-operation of the two races in industrial enterprises. Legislation producing such baneful result should be abrogated.

"One hundred million dollars are annually expended for a military force which is principally used in enforcing these unnecessary and unconstitutional laws. Our commerce has diminished, and our industrial interests are languishing, and only wise legislation and retrenchment can remedy these evils."

TELEGRAPHIC NEWS.

LONDON *Dec. 19th.*—The Greek Ministry on announcing to the Chambers the threatened rupture of their relations with Turkey declared that they would act in conformity with the requirements of the national dignity and the desires of the nation. —It is reported that the reply of the Greek Government to the Turkish ultimatum consents to disband the volunteers that had prepared to leave for Candia, to forbid any officer or official person from participating in the insurrection, and to permit the emigrants to return to Crete, but refuses to agree to any other of the demands of the ultimatum. The tenour of this reply has been considered so offensive by the Turkish Minister that he is preparing to leave for Constantinople —Enthusiastic demonstration have taken place before the embassies at Athens.—Prussia voluntarily and warmly joined the other Powers to induce Greece to respect the international law.—The Vienna official journal denounces the calumnious animosity of the Berlin Press against Austria.—The Candidature of the Duke de Montpensier is finding support. The Duke had left Lisbon to offer his services to Caballero, but the Government requested him to return to Portugal. The insurgents at Cadiz are yielding. Caballero expects to enter Cadiz to day.

The American Congress has almost unanimously passed a resolution declaring that any repudiation of the national debt would be odious to the representatives of the people, and that it will offer to pay in full the amount for which Government contracted.

30th.—The Conference will assemble in Paris on the 2nd of January. An increase of 50,000 men has been ordered for the Turkish Army in Thessaly.—Petropaulakis and 900 volunteers have surrendered in Crete. A proclamation from the Greek Government has appeared in support of the people.—Large Spanish reinforcements are being despatched to Cuba.

Dec. 31st.—The Ottoman Porte has received satisfactory assurances from the representatives of England, France, and Austria, that the discussion at the proposed Conference will be limited to the Ultimatum. The Porte has therefore decided to join the Conference, but will withdraw her representative in the event of other questions being introduced.—In view of the Conference, Russia has requested the Porte to suspend her measures for the expulsion of Greek subjects, but that Government has declined to do so, unless Greece gives a satisfactory guarantee.—The *Sidsette* with the outward Indian mails left Suez for Bombay on the 28th ultimo at 5 P. M. (23 hours after contract time.)—A settlement of the Turko-Grecian difficulty is anticipated.—The Cretan insurgents have surrendered the steamer *Enossis*, which, it is now stated, was not sunk but was detained at Syra.

Jan. 1st.—The Annual Budget has appeared to-day.—The Revenue for the last year amounted to £71,860,677.—There is a decrease of £644,000 shown in the Customs, Stamps, and Post-office receipts, and increase of £3,000,000 in property, and £671,131 in miscellaneous receipts.—Telegraphic advices from Madrid, of to-day's date, report that General Caballero had issued a Proclamation declaring a state of siege in Malaga, where a revolt has occurred.—700 armed insurgents are fortifying and preparing for resistance.

2nd.—Latest advices from Spain state that General Caballero has defeated the insurgents at Malaga and restored order.—Proceedings are to be taken against Overend, Gurney and Co.—Capt. Lubalmondiere has been appointed *interim* successor to Sir Richard Mayne.

4th.—The Conference will assemble in Paris on the 9th inst.—Earl Clarendon and the Duke of Buckingham (probably the Representative of England at the Conference) have agreed as to the basis of policy to be adopted by England.—All negotiations are to be under the direct control of Government and any difference arising is to be referred to the Home Government before war namshate (? takes place.)—Latest advices from Spain state that the troops have occupied Malaga after serious fighting. 300 insurgents were killed and wounded.—The *Sumatra* left Suez for Bombay on the 3rd inst. at 4 P. M. (2 hours before contract time.)

5th.—Latest advices from Italy state that numerous demonstrations have been made against the collection of the grist tax.—The transport *Crocodile* has arrived at Portsmouth from Alexandria.—The names of Sir Herbert Edwards and Genral George Gold appear in the obituary of the week.

6th.—Turkey has modified the decree for the expulsion of Greek subjects, and has requested an adjournment of the Conference for eight days, to enable her to forward instructions to her Ambassador at Paris.

Constantinople, Jan. 1st.—The Porte has received an invitation to the Conference, and it is asserted that Fuad Pacha will represent Turkey. It is not yet known here, when the Conference will meet.

Paris, 1st.—The Emperor Napoleon in his speech at the Tuileries to-day mentioned with pleasure the spirit of conciliation animating the European Powers, whereby the removal of existing difficulties is permitted.—His Majesty hoped that 1869, like the year 1868 would dissipate alarm and consolidate peace, which was so necessary to a civilized people.

Miscellany.

Extracts from the Rev. Joseph Broadbent's letter to the Rev. Charles Prest, dated—

"Calcutta, June 18th 1868.

"I must now turn to another and more unpleasant subject; for I cannot give anything like a general or an accurate review of the past few months without a reference to Ritualism, as connected with the Bengal army.

"When any minister attempts to foist any mummeries upon an ordinary congregation they have a remedy in their own hands, and have perfect liberty to please themselves whether they will attend the performances or no. But the case is altogether different with Soldiers. It is true they have some degree of religious liberty in English towns, where there are ministers of other denominations, whose services they may attend; but in India they are more frequently shut up to the ministrations of the one chaplain on the station; seldom have they any other choice than the rather fine one of deciding between the Ritualistic and the Romish priest.

"I wish now simply to refer to the workings of Ritualism in connexion with the regiment at present stationed in Fort William. The first Sunday after their arrival in India they were marched to the garrison church, but so thoroughly astonished were they at what they beheld, that some seem to have doubted whether they had not been conducted to a Roman Catholic place of worship by mistake. So great was the dissatisfaction of the men, that between two and three hundred sent in their names, requesting to have their "religion" changed. The request was not granted. Soon after this a detachment of the same regiment was sent a few miles out of Calcutta for rifle practise; but they found a ranker specimen of Ritualism there, and the officer in command of the party gave a number of the men permission to attend a small Baptist chapel, in which a morning service was then being conducted. The chaplain interfered, demanded that all the men should be marched to church, and was warmly seconded by the bishop. The matter had to be referred to the general commanding the division, and he issued one of the strangest orders possible—an order compelling the men to attend a detested service for three months, but with this proviso, that if any really wished to become Baptists, he would test their sincerity, and would allow only those to change their persuasion who showed they sincerely desired it by attending with regularity for three months the Sunday-evening service at the Baptist chapel. At length the Government of India and the commander-in-chief had to interfere. They did so gently, but firmly; the previous order was cancelled, and it is now well understood, though it has not been publicly announced, that no undue interference with the right of public worship will be allowed.

"There still remains, however, some amount of personal pressure exercised by the officers commanding on behalf of the church; so that when men request permission to attend elsewhere, they are either talked over, or in cases where the men continue firm in the expression of their desires, the response is of the most ungracious kind; not, "I will permit you," but "I cannot prevent you." A great deal of after trouble would be saved, if the officials at the various recruiting depots in England were a little more precise when noting down the religious persuasions of the recruits. The old formula is still used "Protestant or Catholic?" If the man owns to the former, he is at once entered as belonging to the church of England, as though that were the only Protestant church in the world. I believe the soldiers in India are greatly indebted to the late attempts to restrict their religious liberty for the admirable minute of Sir John Lawrence, respecting the provision of some suitable room where devout Soldiers may assemble and engage in religious exercises. I am at present trying to carry that minute into effect. My first application has been unsuccessful; the difficulties in the way are—first, that there is not a single unoccupied room in the fort; and secondly, that the space within the fort is so limited, that the Government has strictly forbidden another inch of ground being taken up for building purposes. The statement of these difficulties was supported by a number of proofs. I have been visiting the fort this morning, and I find that the school-room is not engaged after 5-30 P.M.; so I intend applying for the use of that in the evening. Should this request be refused,—I do not think it will,—my only other course is to appeal to the Government of India, and ask how their own words are to be carried into effect. At present there is no room to which soldiers can retire for prayer, none where a Bible-class *could* be conducted, or religious addresses delivered."

The *Rock*: "Bad English. By G. Washington Moon, F. R. S. L, author of 'Dean's English,' &c. (Hatchard and Son.)—Of all grammars, that of our English language is the most imperfect in its principles, and the most inconsistent in its rules. Bishop Lowth has actually illustrated the rules of his English grammatical treatise by examples of their violation by our greatest English writers. Never, perhaps, was a language spoken by the tongue of man so confused and so composite, a farrago of many sources, as this English speech of ours, which has borrowed words from almost every dialect on earth, and owes no small portion of its composition to the Saxon, the Frisian, the Norman French, the Celtic, and the classical languages of Greece and Rome. It is a rainbow of a thousand colours, clear to the eye, though blended together so closely, that we cannot with accuracy state the precise point where one colour begins or where it ends. Such is the many-coloured bow which now arches the horizon of our literature, called into existence by the successive tempests which have convulsed and inundated our political firmament. Mr. Washington Moon has established a name in the literary world as the successful antagonist of Dr. Alford, the Dean of Canterbury, the unfortunate author of the 'Queens's English,' which Mr. Moon proved to be a series of blunders, and its author a hopeless castaway in all that concerns a knowledge of his mother tongue. True to the sports of his past, Mr. Moon still flies at high game, and in the work before us he chiefly hunts down the inconsistencies and grammatical blunders of no less an authority than Lindley Murray himself, who is shown to violate in composition his own rules for correct composition. For example, Murray lays down the commonly recognized rule that "pronouns must agree with their antecedents and the nouns they represent in gender and number,' and yet the same grammarian violates this very rule in such sentences as the following:—'And *each* of these, where of great length, will again require subdivision at *their* most distinctive parts.' With respect to the use of adverbs by Lindley Murray, we find such faulty sentences as 'A term which *only implies* the idea of persons,' properly corrected by Mr. Moon into 'A term which implies the idea of *persons only*.' Then we have blunders of another class, such as 'Many sentences *are* miserably mangled, and the force of the emphasis (*are!*) totally lost,' for 'the force of the emphasis *is* lost.' As the last example, we give a blunder of common occurrence in composition, by no means peculiar to Lindley Murray. It is the erroneous use of 'and which,' a formula that

is correctly used in sentences only where the relation has been previously expressed or understood. Thus writes Lindley Murray:—'The most important rules, definitions, and observations, *and which* are therefore the most proper to be committed to memory, are printed with a larger type.' This Moon corrects as follows—'The rules, definitions, and observations, *which* are the more important, *and which* are, therefore, the most proper to be committed to memory, are printed in a larger type.' Such, then, is the fashion after which Mr. Moon drags the lawgiver of the English language before the tribunal of his own laws. Though the volume abounds with the clear and keen criticisms of one who has every right to speak with very high authority in passing judgment on the grammatical sins of omission and commission of such a writer as Lindley Murray; and though we find in these pages lessons in grammar which are most useful to the student however far advanced, yet we must offer friendly protest against what we conceive to be the *hypercriticism*, as well as the *unjust* criticism, to be found in it. Mr. Moon evidently rides his hobby a little too far. In some cases he is positively in error, and in others he dogmatizes on principles not yet ascertained or certified to warrant such dogmatism. Poor Lindley Murray is brought severely to task for the following sentence, which Mr. Moon condemns as ungrammatical—'Yet their general scope and tendency, having never been clearly apprehended, *is* not remembered at all;' the latter part of which is altered by our author into—'*are not* remembered at all.' Now, Dr. Adams, and other distinguished authorities on English grammar, have laid it down as a rule of correct syntax that when two or more nouns, or even sentences, collectively represent *one idea*, the verb in such cases becomes *singular*, to give greater *unity* to the conception of the author. Let us take the following passage from Archbishop Tillotson's sermons, 'To *counterfeit and to dissemble, is* to put on the semblance of some real excellency.' Here the one common idea represented by the verbs 'counterfeit' and 'dissemble,' is that of *deceit*. And to act the counterfeit or the dissembler is regarded as doing the same thing, though from two different points of view. Again, in Milton, we find.—

> The mind and spirit *remains*
> Invincible.

And in Byron's Waterloo—

> Ah, then and there *was* hurrying to and fro,
> And gathering tears, and trembling of distress.

In the former case, Milton clearly regards mind and spirit as one *complex idea*, and in the latter Byron pictured the sad scene before his mind as *one* spectacle made up of several distinct parts which he proceeds to specify, and which have the, one common attributo of *sadness*. In Shakspeare however, we find an example far more striking than any yet adduced, in the lines—

> There *is* tears, for his love, joy for his fortune,
> Honour for his valour, and death for his ambition.

On this remarkable passage, Professor Craik, the greatest of our Shaksperian critics, observes that 'in many modern editions '*There is*' changed into '*There are*,' &c., but the tears, joy, &c., *are here regarded as making one thing*. Instead of 'there is' it might have been '*This is*' or '*That is*.' If space permitted, we could multiply like quotations from our standard English authors, to show that this principle of giving a *singular* verb to a combination of nouns, used to represent one common idea, is *a principle deeply rooted in our language as represented by our best writers*. To some extent it is confirmed by comparative philology, if we look to the Greek, where neuter plurals are made 'to delight' in verbs singular but it is still more confirmed by the fact that in the old *English* of the southern dialect of this country the suffix *eth* was the ordinary inflexion for all persons and all *numbers*. Thus we read in Chaucer (Key to Tale)—

> And over his heed ther *schyneth* two figures."

—*American paper*:—"The missionary spirit of the native churches in our foreign fields, is the sure promise of the ultimate triumph of the gospel. The piety of the Hawaiian churches has been greatly quickened and strengthened by their missions in the Marquesas Islands, and in Micronesia. Nearly one fourth of their ordained Ministers have engaged in the foreign work. These Hawaiian missionaries, by their devoted piety, good sense, patient perseverence amid hardship and hope deferred, and by their successes also the legitimate fruits of their own independent efforts, illustrate in a most remarkable manner, the developing power of the gospel.

"The same manly self-reliance and contented self-denying service in the cause of Christ, are manifest among the native pastors and churches of Eastern Turkey, who have now taken upon themselves, as their special mission field, the Koordish speaking, nominally Christian population of the Turkish Empire. The whole care of this enterprise is given up to them. They select the men, educate them, locate them, and furnish the funds for their support. All that the missionaries have to do with the movement, is to pray for its success, rejoice in its prosperity, and give advice *when asked*. Seven men are now in training for this work, men of humility, zeal and piety. Thus the stone rolls on."

THADDEUS STEVENS'S THEOLOGY.

BY REV. LYMAN ABBOTT.

In his last hours Thaddeus Stevens announced his creed to a friend and proclaimed to her the hope by which he was sustained in death. That confession of faith affords a striking illustration of the utter inefficacy of a Christless gospel to sustain in the last extremity even so brave a man as Thaddeus Stevens, whose courage no one ever doubted. I quote from a letter of Grace Greenwood in a recent number of the *Independent*.

In his last talk with us, he said he had no dread of death. "I cannot bring myself to fear it, as I suppose I ought," he said. "For according to the creed under which I was reared, I am in sore peril."

"What creed do you refer to, Mr. Stevens," I asked.

"The orthodox—which teaches that without regeneration there is no salvation. My mother was a Baptist, and so good a woman that it has always seemed to me *her* religion must be the true one. Yet, though I have never experienced what is called a 'change of heart,' I cannot, as I said, bring myself to fear death. I cannot help trusting that all will be well with any honest soul that, *on the whole*, has done its duty by its fellow-creatures, and has not shirked or dodged its responsibilities. I cannot help thinking that there is a better world and a happier life for all of us; *but no one has come back to tell us*. Well, we can at least hope for the best, and face the inevitable."

This is a remarkably clear statement of a faith which numbers many adherents; a faith the chief article of whose creed is, it makes no difference what a man believes if he is only sincere; a faith which scouts at the so-called narrow-mindedness of the declaration that "there is none other name under heaven, given among men whereby we may be saved," but that of the Lord Jesus Christ. In this *condensed statement* of creed, Thaddeus Stevens, speaking for many beside himself, avows his disbelief in a change of heart, recognizes no duty of allegiance to God, utters no word of faith in Christ; and dies in a vague hope that the better world and the happier life are for "all of us." Whether this confession of his faith is a full and accurate statement of it or no, it is a singularly clear representation of a popular theology, and as such we may properly and decorously refer to it.

This creed is assuredly as different from that of the Bible as it is from that of our fathers. The word of God knows nothing of a faith which includes all fish that swim the sea in a common net; which sends the chaff with the wheat to the same granary; which confounds sheep and goats on the same side of the Lord in the judgment day; which opens the door alike to those whose lamps are trimmed and burning, and those whose lamps are gone out; which portrays a heaven so capacious that in it there is room for whatsoever defileth and maketh a lie; which depicts the road as broad that leads to heaven and all mankind walking therein; which bridges so easily the gulf that separates Dives from Lazarus; which suffers at the marriage table souls without a wedding garment. Alike the Old Testament and the New draw with startling distinctness the line between the truth that saves, and the error that destroys.

The prophets of Baal are not received into the fellowship of the saints because they are sincere. The worshipers in the high places are not as the worshipers of Jehovah. It is not matter of indifference whether the soul bows at the shrine of Rimmon or sacrifices at the altar of Jehovah. The priests of Pharaoh are not invited to join in the pilgrimage to Canaan. Under Christ the Gentile enters the Temple with the Jew, but it is by the same door. Whoever enters in by any other way, the same is a thief and a robber. To Paul the Unknown God at Athens, and Diana at Ephesus, and the cloud of deities which fill the Pantheon at Rome, are not the co-equals of God and His Eternal Son. From the days when the angel with the flaming sword barred the entrance to the garden of Eden and with prophetic hand pointed forward to the hour when the seed of the woman should bruise the serpent's head, down to the days when in apocalyptic vision the Apostle heard the solemn voice—"He that is unjust let him be unjust still; and he which is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy let him be holy still," the same teaching is repeated, that there is but one way from death unto life, from the thraldom of sin to the liberty of the sons of God.

This vague faith of the Broad church needs no other refutation than the words of Jesus. Thaddeus Stevens declares, I do not believe in a change of heart. Jesus says, "except a man be born again he cannot see the kingdom of God." Thaddeus Stevens declares, I trust that all will be well with any honest soul that on the whole has done its duty by its fellow creatures. Jesus says, "Thou shall love the *Lord thy God* with all thy heart and with all thy soul and with all thy mind, this is the first and great commandment." Thaddeus Stevens declares, I trust to not having shirked or dodged my responsibilities. Jesus says, "When ye shall have done all those things which are commanded you say we are unprofitable servants." Thaddeus Stevens says, I trust there is a better world and a happier life for all of us. Jesus, asked the question, "Are there few that be saved?" replies, "Strive to enter in at the strait gate, for many I say unto you will seek to enter in and shall not be able."

How poor a hope this Christless creed, with its boasted liberalism, provides. There is an inimitable pathos in the last words of this dying gladiator, his unsheathed sword still in his hand, who meets death with as much courage, and as little hope, as the Roman stoic or the Indian brave. "I cannot help thinking that there is a better world and happier life for all of us; but no one has come back to tell us. Well, we can at least hope for the best and face the inevitable." To the disciple of the Broad church death is but "the inevitable." For him there is no Saviour whose outstretched arms beckon him; no heavenly Father whose loving voice calls him; no holy host of blood-bought redeemed, who troop down to welcome him. Like a second Columbus, he launches his bark on an unknown ocean, in a vague hope that there may be a better continent across the untraveled main. And is this all? Has the *future no higher, nobler, better hope than this?* Is this—oh young men fascinated by the false promises of a false philosophy—is this at last the hope which it holds out to you? Is it for this you are to abandon a faith which has made many a sunset hour the most resplendent of all thy life; the faith which erases, through Christ's blood, all in the past, which enkindles remorse or awakens regret; the faith which discloses the many mansions in a Father's home, and a place prepared for you?

"We must face the inevitable." This is the mournful outcry of the disciple of the Broad church. "Henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge will give me in that day," exultingly cries the follower of Jesus. "We must face the inevitable" This is the brightest hope that a Christless gospel can afford the dying hour. "Lord Jesus receive my spirit," is the radiant prayer of the sainted Stephen as, looking up from his martyr-death; he sees the heavens opened and the Son of man waiting to receive him on the right hand of God. "We must face the inevitable." This is the brave stoic's best interpretation of the dying hour. "Father into thy hands I commit my spirit," are the words with which the first-born among many brethren ascends from the cross of shame to the crown of glory. *No one has come back to tell us?* Blessed be God it is false. One *has* come back to tell us, whose presence makes radiant the tomb, whose gospel converts the cheerless Siberia to which the banished soul reluctantly departs, into a Canaan flowing with milk and honey. Blessed be God for that faith in "the only name under heaven given among men whereby we can be saved," which sees in this world a wilderness, in "the inevitable," true, an abiding, an everlasting home.—[*Congregationalist.*]

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TELUGU MISSION.

The following are Notes of a Trip to our Telugu Mission taken at the time of the late Solar Eclipse, by the Rev. Messrs. Fenn and Gordon. They give an interesting general survey of the Field and the work in its present aspect :—

The Rangoon Steamer *Busheer* that was to convey us to Coconada steamed out of the Madras Roads at half-past 11 A. M. on the 4th August. Next morning, at half-past 10, we found ourselves anchored off Masulipatam, some eight or ten miles from shore. Here some of our fellow-passengers took leave of us, including the Government Astronomer and his associates, who were to make preparations for observing the Eclipse from this place. Ten tedious hours were spent in giving out and taking in cargo, and then at 8-30 P. M. we started, and reached Coconada next morning in rain and mist. We spent the day in a French hotel, and though we sallied out in the evening, yet having no guide, we failed to discover anything of interest, or indeed any respectable quarter of the town. Some warehouses, lately built, alone testified to the rising importance of this port. We were glad to transfer our mattrasses and other luggage at nightfall to one of the canal boats, whose cabin we had engaged for the journey to Dowlaishweram. We hoped to have reached this place by 7 or 8 in the morning. We were however delayed by the size of our boat, (it was twice as large as any of the others) and still more by the force of the current, the Godavery which supplies the canal with water, being just now very full. At Dowlaishweram we saw the large anicut across the Godavery, two miles in length; but without staying to examine it, we pushed on at once in a bullock-bandy to Rajahmundry, six miles distant. Though strangers and without an introduction, we were hospitably entertained for three days, and had abundant opportunities for watching the magnificent breadth of waters which the Godavery sweeps down to the sea; and looking up the river we could see in the distance the mountain range through which it had brought them from the far-off Central and even Western Provinces. We were also driven about the neighbourhood, and noticed how abundant was the vegetation on every side; the ground too undulates, and the occasional glimpses of the river in the distance add to the beauty of the scenery. A *fresh* was coming down the river, which kept on rapidly rising all the time we were there. Borne down amidst its eddies and foam were branches and trunks of trees from distant forests. It was amusing to watch the men and boys plunging so fearlessly into the very centre of the current, to lay hold of these and bring them to shore; they took nothing with them into the river except a round log about three feet long, pointed in front, which they sat across or employed to balance themselves with. Practice had no doubt made them perfect; but it was astonishing to see how they continued battling with the stream, and wresting from its grasp, one after another, branches and logs and wrecks of trees, long after one would have thought they must be utterly exhausted. Our host called them and their supporters "horse marines."

A subject of deeper interest is the present state of the Mission in this place. It had once been occupied, and that for several years, by an American Society, which has however latterly been crippled by want of men or means, or both, and can only supply to the station a very occasional visit from one of its Missionaries, whose station is 100 miles distant. The Church Missionary Society has two intermediate stations, one of which can be reached by boat in about 15 hours. There is good reason to hope that the transfer, desired we understood quite as much by the Missionary now in charge as by friends on the spot, would ere long be effected. It was melancholy to see the Mission Church and Mission bungalows, which had once been filled, now deserted: the church seems likely to fall; the two bungalows will probably have to be rebuilt in some more healthy locality. The ground on which they stand is however near to the bazar, and is likely to fetch a good sum. There are native christians or enquirers in two or three outlying villages. A catechist and schoolmaster and two colporteurs divide between them the oversight of the congregation, the instruction of the children, and the evangelizing of the surrounding country.

At half-past 2 P. M. on the 10th we left Rajahmundry by boat for Ellore, well fortified by our kind hostess for our 20 hours' journey, as it proved to be. Though the quiet motion is not unpleasant, and we found no difficulty in sleeping at night (except indeed while passing through a lock) and enjoyed our mornings and evenings on the roof of the cabin, yet the middle of the day was hot, and as any view of the country was often shut out by the high banks, we found it tedious, and were glad enough to be at our journy's end.

Ellore is a larger town than Rajahmundry, and has a population of above 20,000. We visited the English school which was opened some years ago by the C.M.S., but has only lately had a *clerical* superintendent appointed to it. There were 90 pupils, a number which has since been increased to 140. As a third part of the population are Mahometans, there are two or three classes in the school composed entirely of them, in one of which Persian is taught by a moonshee. A mahometan boy gave the best answers in the first class, to whom I had the pleasure of giving a lesson on the good Samaritan.

Next morning we started at 5 A. M. with the Missionary of the district for a ride of sixteen miles across the country, to visit one of the most hopeful of the little congregations which have of late years begun to be gathered in. We spent ten minutes with some Christians five miles on our road, and went into their palmyra thatched school-church, at the door of which they all assembled to greet their spiritual father and his two companions. Our journey thence was not very agreeably diversified by the pranks of the country pony, the only animal that could be procured for the occasion, one evidently, as the Irishman, said "not *amaynable* to the bit," and who, after maiming one of us by a good kick as he was dismounting, threw another of the party, and then bolted over the country. In spite of the delay thus caused, we reached the little village church in which we were to spend the day, by 10 o'clock, glad enough to find ourselves at the journey's end, for the sun was hot. It is a long narrow building, its walls of mud and the roof of thatch, one end being walled off to make a room in which the Missionary may be accommodated on his periodical visits. It stands in a large "church-yard," given over by the Zemindar, whose property the village is, upon the application of the Missionary, and that notwithstanding the opposition of his subordinates. In the same way, this Zemindar spared a large tree in the centre of the street where the christians live, and in the shade of which they carry on one essential part of their weaving operations, when he stripped all the other trees of the neighbourhood to feed his elephants. In the evening I went into the Christians' street with the Missionary, and had a talk with them, mainly in reference to their heathen relations. It was encouraging to hear that the twenty families still nominally heathen in the place have given up the worship of their idol, which used to stand under a tree now within the church-yard fence. Their main objections to professing themselves Christians are, (so their Christian relatives told me,) two, viz : That they would have to cease working on Sundays, and, That they must abstain from eating carrion.

Next day we were disappointed in the hope of joining with these Christians in worship, through two of our number being laid up. However this gave an opportunity to the people of shewing their kindly feeling. It was touching to see the solicitude with which the women particularly came to enquire after us, and to bring whatever remedies they fancied would benefit us. To one good woman who expressed her anxiety at my having to take so long a journey in such a state, I had remarked, "I am much more afraid of you, so young in the faith, so poor, and so ignorant, with so powerful an enemy as Satan opposed to you." "Oh!" said she, "why should you fear? God will not desert us." Our evening ride of ten miles was safely performed, and brought us to another small congregation on the bank of the canal. We just had time to get a comfortable "tea," and then the Ellore boats came up, and we bade good bye to our Missionary brother, and went on our way to Bezwara.

The three villages we had seen of Christian people form but a part of the outstation work in the Ellore district: it is a work just now full of promise. There had been baptisms, eight or ten, on each of the two Sundays before our visit. Letters from the spot have told us of more since. And in the town of Ellore itself, besides the interesting Girls' Boarding School in the Missionary compound, there is the nucleus of a congregation which meets Sunday after Sunday in the substantial little church here erected, to form, it is anticipated, ere very long, the charge of a Native Pastor.

Bezwara is a much smaller town than Ellore. It does not contain 4,000 people. The Kistna rolls past it its volume of waters almost as great as those of the Godavery, though just as it reaches Bezwara its channel is narrowed by two abruptly rising conical hills, which Fox in his journal appropriately calls the "Pillars of Hercules."—*(To be Continued.)*

PASSENGERS SAILED.

Per *Baroda*, Jan. 2nd :

For Southampton.—Mrs. M. Brown, Mrs. Arthur, Mr. and Mrs. Stephen Hornby, Mr. H. Henderson, Captain Dixon, Mr. Samuel Keith, Mr. F. W. Allan, and Mr. Eager.

For Marseilles.—Captain Pym, Mrs. Arbuthnot and five children, and Captain Anderson.

PASSENGERS ARRIVED.

Per *Carnatic*, 3rd :

From Southampton.—Mrs. Lawson, infant, and child, Mr. J. M. Waller, Ensigns Smith and Bowne, Captain and Mrs. Sale, Mrs. Chitty and infant, Mr. Jabez Cooper, Mrs. Carr and son, Messrs. Abercrombie, and Richards, Mr. H. Pope, wife, and 2 children, Messrs. Gee, Coode, and Donkin.

From Marseilles.—Rev. W. Jones, Messrs. Paliogalus, and Leozander, Mr. and Mrs. C. Bailey, Mr. and Mrs. D. Low, Mr. and Mrs. J. A. Miley, Mrs. and Miss Barrow, Mr. J. Brack, Major and Mrs. Hicks, Colonel M. Green, Mrs. Anderson and infant, Mr. Hughes Hallett, Mr. Ruttonsing, and Major Dunsterville.

From Suez.—Mr. and Mrs. Jardine, Messrs. Beresford Hope, and C. Johnson, Mr. Row's child, and Mr. Jas. W. Allan.

DOMESTIC OCCURRENCES.

BIRTH.

GOSTLING.—Jan. 5th in the Fort, Bombay, the wife of Mr. David E. Gostling of a daughter.

MARRIAGE.

CARNAC—DURAND—Dec. 28th, at Simla, J. H. Rivett-Carnac Esq., to Annie Marion, eldest daughter of Major General Sir H M. Durand, R. E.

DEATH.

SPRING.—December 4th 1868, at London, William Herbert fourth son of Rev. F. J. Spring, Senior Chaplain, Bombay, aged 20 years.

Advertisements.

DIOCESAN SCHOOL,

BYCULLA.

LOCAL COMMITTEE.

The Rev. G. C. REYNELL, M.A.
The Hon. Mr. JUSTICE WARDEN.
HERBERT BIRDWOOD, Esq., M.A. C.S.
GERARD NORMAN, Esq.
Honorary Secretary—JOHN CAMERON, Esq.
Head Master—The Rev. E. H. DUBOIS.

THE Committee of the above School have much pleasure in announcing the opening on the 1st February of a Boarding School, under the Rev. E. H. DuBois, in connection with the School, held in the Freemasons' Hall, Mazagon. A large house with extensive ground and ample accommodation for a number of Boarders has been secured in a healthy part of Byculla.

Children of both sexes from the ages of 6 to 15 will be received and every effort made to ensure them a happy and comfortable home.

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From the success which has hitherto attended the Day School already established, the Committee have every confidence that this fresh undertaking will meet with adequate support, feeling assured, as they do, that every care will be taken of, and comfort provided for the pupils, and that they will receive a sound moral, and religious training as well as a good secular education. The Committee earnestly trust that their endeavours thus to provide what has long been felt as an urgent want will meet with a hearty response on the part of parents.

Full particulars as to terms, &c., may be learned on application to the Hon. Secretary, JOHN CAMERON, Esq., or the Rev. E. H. DUBOIS, Byculla.

G. C. REYNELL,
Honorary Secretary Diocesan Board of Education.

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